

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



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The Infant Samuel

“Prayer Is The Soul's Sincere Desire.”

(See article page 498)

GREATEST IN THIS AGE OF MIRACLES

By ELDER RICHARD R. LYMAN

OF THE COUNCIL OF THE TWELVE APOSTLES

THE following are but a few of the many expressions of the great Master and Teacher Himself on the subject of prayer:

Pray for them which despitefully use you. (Matthew 5 : 44.)

Watch ye and pray . . . The spirit truly is ready, but the flesh is weak. (Mark 14 : 38.)

Supplication

"HONEST, earnest, prayerful appeals will bring that inspiration, that . . . divine light which transforms human lives from those which are filled with misgivings and mistrust into lives of faith in fellowmen, faith in self and faith in divine providence," declares Apostle Richard R. Lyman, who will shortly become European Mission president, in this treatise.

The Infant Samuel—biblical supplication, as portrayed by the "most prominent figure in the English school of painting," Sir Joshua Reynolds—is subject of this week's *Star* cover. The cover study is taken from a print of the original as it hangs in the Tate National Gallery, London. Deaf since his youth (as a result of a cold contracted while studying in Rome), Sir Joshua brushed portraits of many well-known personalities of his time (1723-92): Dr. Samuel Johnson (his close friend), Oliver Goldsmith, Edmund Burke, Charles James Fox and many others.

Take ye heed, watch and pray; for ye know not when the time is. (Mark 13 : 33.)

Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. (Luke 21 : 36.)

Why sleep ye? Rise and pray. (Luke 22 : 46.)

Pray that ye enter not into temptation. (Luke 22 : 40.)

The whole of the New Testament and of course therefore all the teachings of our Lord are filled with instructions and admonitions to pray.

On this subject Joseph Smith, the Prophet, in his writings, says:

Having looked around me, and finding myself alone, I kneeled and began to offer up the desires of my heart to God . . . I saw a pillar of light exactly over my head.

The Prophet continues:

I had beheld a vision. I have thought since that I felt much like Paul, when he made his defense before King Agrippa and related the account of his vision when he saw a light and heard a voice; . . . some said he was dishonest, others said he was mad; . . . he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, . . . and all the persecution under heaven could not make it otherwise; he . . . would know to his latest breath that he had both

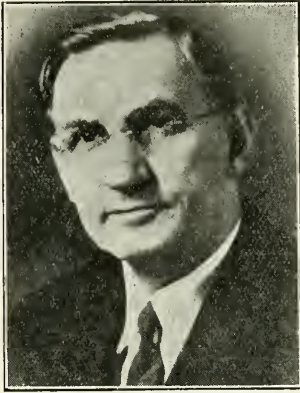
seen a light and heard a voice. . . .

So it was with me. I had actually seen a light. . . . I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. (Pearl of Great Price, pp. 48-50; James 1 : 5.)

Paul saw a light. Paul heard a voice. That light which burned

into his soul was the something outside of himself which he needed, for that divine light changed him from a man of hate to a man of love, from the man who, when the Christians were put to death, gave his voice against them, into that scholarly and powerful defender of the Christian faith around whose teachings much of our New Testament has been built (see cut, next page).

And so, too, Joseph Smith the Prophet saw a light. He heard a voice. This light, this voice, this inspiration transformed him from a youth filled with doubts and uncertainties into a mighty prophet. Under the inspiration of the Spirit he saw clearly and he defined definitely, in the revelations which have come to us through him, those rules for Christian living of which the world today is in such desperate need.



Richard R. Lyman

His plea—a return to prayer.

What can I do? What can you do? What can the people of the nations of the world do to bring into the souls of men this much needed light, this inspiration which will bring about remarkable and desirable transformations in the form of love, unselfishness, success, peace on earth goodwill toward men?

Praying, having faith in our Lord, struggling to live in accordance with His teachings, His ideals and His example will in no small degree bring about these greatly desired results. Honest, earnest, prayerful appeals will bring that inspiration, that divine light which transforms human lives from those which are filled with misgivings and mistrust into lives of faith in fellowmen, faith in self and faith in divine providence. Living the Christian's life of prayer in a thoroughly honest and conscientious way will, I verily believe, change the nations and the people of the world everywhere from conditions of hate, conditions of greed and conditions of mistrust into conditions of faith, conditions of affection and confidence, of joy, happiness, peace and success.

In this trying hour I appeal to you, if you are not doing so already, to call your families together with daily regularity and with them go upon your knees and appeal for help and guidance, for that light, that voice, that inspiration which all of our families and all other people everywhere need so much in this time of trial and temptation.

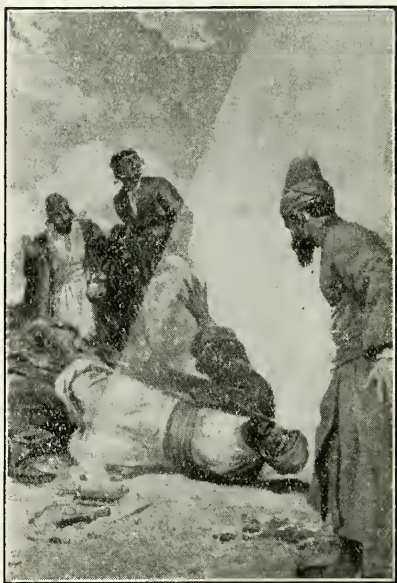
Let us pray to God in secret, make of Him a confidential friend, tell Him our shortcomings, our imperfections and our weaknesses; appeal for these to be forgiven and then pray, in faith believing, for strength and courage and power to resist evil. Let us appeal not for burdens that are light but for strength to lift those loads, however heavy, which may be placed upon us.

In this hour of stress, of temptation and of depression, in these days when war clouds are threatening everywhere, let us pray that men's hearts may be purged of selfishness and greed and that the light of heaven which brings the spirit of sacrifice and

unselfishness may shine with glowing effect into the souls of men everywhere.

It is said that the temptations of today are greater than those of any previous time. It is generally conceded that our young folks are surrounded with conditions more alluring than those of any previous period. If we have not taught our children to pray as a means of helping to fortify them against the evils with which they are surrounded, then in the language of the Saviour let me exclaim, "Why sleep ye? Rise and pray that ye enter not into temptation." (Luke 22: 46.) Remember, as the Master says, the flesh is weak and therefore we need, indeed we must have the help of Heaven if we are going to be able to resist the temptations of today.

And let us remember that after we have resolved to pray earnestly and faithfully, after



Thomas Nelson & Sons

The Conversion of Saul

A man of hate became a man of love.

we have had awakened in our souls faith in Divine Providence and a burning testimony of the divinity of the Gospel of Jesus Christ, after we have decided to accept the teachings of the Son of God and after we have successfully undertaken to live in accordance with these teachings, to worship our Lord and Master, to do our best to do His will, we then necessarily have the singular consciousness of knowing that we are not exactly the same persons we were before. The effect of the Gospel upon hearts and lives is miraculous. The effect of the light of Heaven which comes as a result of faithful, effective appeals is remarkable. It is wonderful.

George R. Wendling has said that the most wonderful work in the world is not to take iron and steel and brass and with these make a locomotive; that the most wonderful work in the

world is not to take gold and diamonds and cog-wheels and with these make a watch; nor is the most wonderful work in the world to take canvas and colours and brush and with these paint an Angelus; nor even yet is the most wonderful work in the world to take pen and parchment and write an Iliad or a Hamlet. No, indeed, says he, infinitely more wonderful and infinitely greater than any one or all of these combined is that something which is accomplished by living in accordance with the teachings of the Gospel of the Master. The prayerful, devoted, honest, sincere, unselfish Christian life has such remarkable power that it can take an ignoble, cruel, impure and dishonest human being and

(Continued on page 509)

THIS IS THE PRACTICAL RELIGION

By Dr. Elmer G. Peterson

THE *Millennial Star* has asked me to say a few words about Mormonism as a practical religion. I do so with the utmost enthusiasm because, during recent weeks as I have had opportunity to see close at hand something of the terrible situation which confronts Europe, I have felt that events are hastening to those final and fearful days of fulfilment spoken of by the ancient and our modern prophets.

Seasoned Assertions

A KEEN and close student of European trends this summer is Elder Elmer G. Peterson, president of Utah State Agricultural College at Logan, Utah, who for the past few weeks has been touring through Britain and the Continent. Among the noteworthy persons and places Dr. Peterson has visited in Britain are Sir John Russell, head of the Rothamstead Experimental Station and renowned author on the science of soil; Sir John Davidson, Member of Parliament; Edinburgh University, Reading University and various county agricultural and educational executives.

A native of Utah, Dr. Peterson became head of the State Agricultural College at the age of 34 years—one of America's youngest college presidents at the time. He has presided over this federally-endowed institution for twenty years, and is now in Europe as an officer of America's Department of Agriculture.

Indeed Dr. Peterson's assertions here are seasoned with years of studious experience as well as with a fresh insight into conditions on this side of the Atlantic.

Where can the world turn in its distress? This question haunts the statesmen as they seek vainly to forestall what every right thinking man hopes and prays can be avoided but which seems inevitable.

Clearly if there is meaning in that which the Prophet Joseph Smith declared to the world, the nations must return to the everlasting principles which Jesus Christ announced and which He exemplified in this life. The official atheism which pervades so much of Europe today and the serious denial of brotherhood which has stratified human society throughout the world and markedly in Europe, along with the decadence of the family affecting all Christendom, the wide disavowal of the great principle of chastity, and other alarming departures from the code which constitutes the Christian life—these are treason to the doctrine which is the very base of our progress and will entail a penalty to correspond to the seriousness of the violation. Full judgment, we may be sure, will be rendered upon individuals and upon nations.

A return to Christianity becomes the only way we as individuals and the nations of the world can be saved from the chaos which impends.

The Church of Jesus Christ of Latter-day Saints is Christianity in its simplicity and in its power. On the lives of its members, if they are true to their covenants, it has the effect of cleansing and strengthening them for the tasks of the day and

of inspiring them to unselfish service to their fellowmen. It provides an organization for this service through the various gradations of the Priesthood, each adapted to the age and the respective abilities of its members and through the subsidiary organizations of the Church. Every human virtue is extolled in the doctrine of the Church and every vice condemned. The Church, however, does not stop with preachment; it is an organized form for the accomplishment of righteousness. It brings to bear on the individual and society those influences for good which are so tragically needed these days when evil is so effectively organized and often incorporated to accomplish its purposes.

We all are desirous of achieving as full a measure as possible of what is called success. How can it be achieved? Success of course is not in making money, although poverty is not necessarily an indication of virtue. It is often an indication of slothfulness and inefficiency. The acquirement of the world's goods should be an incident only in the living of a good life.

LET us enumerate the foundation virtues of a good life. To be clean in body and mind is the first requisite. To be a productive member of society is a necessity for full living, i.e., to be engaged in some useful occupation. It does not matter what that occupation is so long as it contributes to the welfare of society. It is part of the divine plan that the family should be the agency by means of which the race is perpetuated. To be a faithful member of the family group therefore becomes of great importance. Here in this sacred union is provided opportunity through the normal processes for the development of the finest attributes of character. Here love and sacrifice find opportunity for exemplification. The great process of procreation is subjected to the refining influences.

And back of all these attributes of good living and the good life is faith in God. If God is "truly known," that knowledge becomes a magical force in the development of an individual. It makes of life, not a meaningless animal adventure which it is, whether on a high or a low intellectual level, if devoid of this faith, but rather a purposeful and planned programme for the exaltation of the individual and society.

These bases of a good life, cleanliness of body and mind, to pursue with diligence some useful vocation, to be loyal to the family tie, to have faith in God and to accept the obligations of brotherhood—these all, if not requisites for membership in the Church of Jesus Christ of Latter-day Saints, are inevitable attainments if the commitments of membership are fully lived up to.

Mormonism, therefore, becomes a practical religion in the sense that it puts meaning into life and tends to make of its members successful men and women in this world and inspires them to the attainment of those spiritual qualities which in their highest form exalt the individual who has made them part of himself.

ONE of the great crimes which shorten life is indifference. As one loses interest in his church, in his political party, in his club, in his friends, in his acquaintances, he dries up, and the grave claims one whom no one wants to eliminate. The two most fatal phrases and the most common are: "What is the use?" and "Why should I?"—CHAUNCEY M. DEPEW.

FROM COAL PITS TO A CONGRESS

A CHEERY face popped into the British Mission at 5 Gordon Square, London last week. It was familiar to some of the elders. They were acquainted with it in the college classroom at home. It belonged to Dr. Thomas L. Martin of Brigham Young University of Provo, Utah. Dr. Martin was in London to attend the congress (which meets every five years) of the International Society of Bacteriologists in the Great Hall of London University (July 25-30).

Not two score years ago Dr. Martin was a grimy-faced lad carrying a dinner pail out of a Yorkshire coal mine.

There is a remarkable story of how this boy Tommy emerged up from the coal pits to occupy the chair of acting Dean of the College of Applied Science at his university and to serve as a delegate to an international gathering of 300 of the world's eminent bacteriologists.

He was born November 21, 1885 in misty Pendlebury, on the outskirts of Manchester, in the stone-walled home of a weaver, James Martin, and Mary Ann Lysons. When Tommy was a tot of about two years, his father came home one night with an interesting tale. While clogging homeward from the mill that evening he had caught the words of two young men holding a street meeting. They announced themselves as Mormon missionaries from Salt Lake City. One particular doctrine in their discourses had struck forcibly upon the weaver's ear. It was the belief that the Gospel of Christ, restored through the instrumentality of the Prophet Joseph Smith, would be preached in the spirit world to those persons who had lived upon the earth without hearing its message. Necessary ordinances, such as baptism by immersion, might be performed vicariously by the

living for those departed persons, thus opening to them the doors to salvation, and even exaltation in the kingdom of heaven, the elders explained.

James Martin, the weaver, returned to future meetings of the elders. Then he began to study their literature and pray about their claims. In a few months he and his wife were baptized. Almost immediately after this the family moved to Wombwell in Yorkshire, where James Martin worked in the coal mines and later became a watchmaker. Meanwhile Tommy toiled in the pits. In 1902 Tommy, then 16 years old, bade his folks goodbye and set out for Utah. For three years he worked in a dairy in Holladay (near Salt Lake City), tending the cows and peddling the milk to raise money to help bring the Martin family (then numbering nine) to Utah. They emigrated in 1905, his father establishing a watchmaking and jewelry business in American Fork, Utah.

Tommy kept working. He earned his way through Brigham Young University (1912). Then he carried himself east and won a Ph.D. degree at Cornell

University (1919). Since 1921 he has been a member of the B. Y. U. faculty.

This is Dr. Martin's second visit to his homeland. He was here in 1930 as a delegate to the International Congress of Plant Scientists at Cambridge University, later attending the International Congress of Soil Scientists in Leningrad and Moscow, Russia.

The secret of Dr. Martin's success is summed up by him: "All that I am intellectually and financially I owe to my father's embracing the Gospel and to my membership in the Church." Dr. Martin's father is still living in Utah, his mother having died ten years ago.—W. J. A.



Dr. Thomas L. Martin
Visits native land.

THURSDAY, AUGUST 6, 1936

EDITORIAL

GREAT BRITAIN'S GOOD FORTUNE

RECENTLY Prime Minister Baldwin, delivering a speech in Cardiff, was quoted in the public press as saying: "You find today that, taking the United Kingdom as a whole—and certainly as compared with any other country you like in the world, even Russia and even the United States of America—life is better for all sections of the community here; the standard of living has improved, the social services are far in excess of those in any country in the world with regard to provisions for unemployment, for health, and for old age. Those conditions can only be maintained so long as there is continued stability in the country. Political stability and economic stability are interdependent."

We believe that these statements of Mr. Baldwin's, comparing conditions in Britain and abroad, are true, at least approximately. According to official figures, unemployment in America is much greater than in Great Britain. The population of the United States is three times greater than Britain's, but unemployment there is more than twice as great per capita. Think of what the economic and social conditions here would be if unemployment were doubled.

We think Britain is relatively fortunate in her political and economic stability, in her social services and in the contentment of her people. Of course conditions here are far from ideal, but they could be very much worse. We think they will improve, for the determination among the Government and among the people to improve them is very general. There is no considerable body of people here that is either ultra radical or ultra non-progressive; the great majority are cooperating along sensible lines to improve conditions—educational, social and economic. The happy result is that there seems to be a greater degree of contentment here than abroad. We congratulate Great Britain.

Look at what has recently been happening in Spain for an illustration of what dissension can do to a people. It is all too bad, needlessly bad, it seems to us, for the people of any nation to indulge in civil war. And in this modern world, too! There was never a time in history when so much effort was made, as now, to bring about an understanding and goodwill among men and nations. Why are not these efforts more successful? Each reader will have an answer. Further, each reader will probably have a solution.

We all admit that a practice of the Golden Rule by all men would end war, would establish a security for all, would abolish poverty, would bring peace and establish justice. And this prac-

tice is the only thing that will do all these things. But the Golden Rule is not likely to prevail among all men this side of the Millennium. But this failure is not sufficient reason for people of goodwill to cease their efforts to obtain understanding and peace. More peoples and governments now see the futility of war than ever before. The desire for peace was never so strong and general as now. Technological discoveries and inventions are daily making war more terrible and destructive than ever. All this is common knowledge and it increases the desire for abolition of war.

But the idea that force must be used to attain our ends still prevails. So we plan, organize and scheme to win what we seek by the employment of some kind of force. Employees strike and by force keep others from taking their places. Employers generally use some type of force to defeat the demands of their employees. One group tries to out-manœuvre the other and create conditions that will compel surrender. These are the methods of the world. Men, in general, have not yet practically learned that the employment of force is generally wicked and does not produce goodwill, which is essential for permanent peace.

We believe that most men are reasonable and are responsive to fair and honest treatment, especially when it is motivated by genuine goodwill and a keen sense of fairness. If all parties to a dispute tried hard to understand their opponents' point of view and for this purpose were willing, if necessary, to exchange places, then there would rarely, if ever, be a failure in the settlement of disputes by conciliation. Or, if it is thought this method is too idealistic then why not agree on arbitration?

We maintain that the methods of force in the settlement of disputes should be entirely out-of-date in this day of advanced civilization. They are brutal and barbarous, and between individuals are usually unlawful. They should be outlawed also for groups, organizations, nations, etc. Fair dealing and righteousness demand that force as an instrument of settling disputes shall cease to exist. Justice, tempered by mercy and goodwill, should govern the actions of all men and nations.—JOSEPH F. MERRILL.

THE FOUNDATION ON WHICH TO BUILD

THE Saviour laid the plan of life and salvation in the earth. He taught it unto the children of men, and He gave His life for it. He revealed it anew in your day and mine; He came unto the Prophet Joseph Smith, and spoke unto him as one man speaks unto another. God our Eternal Father introduced the Son, and He laid the foundation upon which the children of men may build, upon which they may know whether this is the work of God or the work of men. He has given His word by prophets from then until now; and especially during the past hundred years, has the Lord specifically spoken to men. What a marvellous thing is the history of the Church.—ELDER SAMUEL O. BENNION.

THIS WEEK IN MORMON HISTORY

The Realization Of A Pioneer Mother's Dream

DOWN one of the dismal back streets of chilly Burnley two tots—their clothes tattered, their faces and hands dappled with dirt—busied themselves with kicking an old cap over the cobbles. After school hours this sort of homespun football was their sole source of entertainment. Their chatter was the language of the street. They knew no better. They had heard nothing different.

As they scampered about at their play, two playmates walked cheerily up the sidewalk, each tugging on a hand of a smiling young lady.

"Eee, Tim, where yuh goin'?" one of the little footballers of the street chirped up.

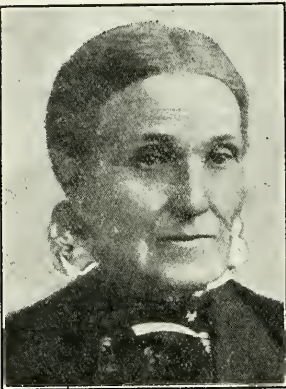
"To Primary!" The reply was a duet.

"And what's that?"

"It's champion! Come along with us and see. They'll let you come. It's up the street a little ways where we meet."

"Yes," interrupted the young lady. "Run along and ask your mother if you can come. We're going to the Latter-day Saints' Primary."

Soon there were five crowding their way along the sidewalk, four of them barraging the teacher with questions about what was in store in Primary.



Aurelia Spencer Rogers

A whole Primary lesson, her life.

In the branch hall the youngsters found much in store, much to occupy their restless minds and hands.

After an opening prayer by one of the children and one or two preliminary songs, they were taught how to make little paper baskets with scissors, paste and crayons. Then the teacher told them a story—a thrilling tale about the Pioneers, and together the children were taught a little verse about cleanliness of mind and body. After a busy hour or two, the teacher announced that she had a surprise. The following week they were to go on a ramble to one of the parks.

And so the Primary Association of the Church of Jesus Christ of Latter-day Saints goes on influencing impressionable lives—100,000 of them each week, trained by a corps of more than 15,000 teachers all contributing their time and talents solely for the joy that comes through service.

The Primary began out of the desire of a Pioneer mother to serve the children in her neighbourhood. Her name was Aurelia Spencer Rogers, whose life's story is a whole Primary lesson in itself. She was born in Deep River, Connecticut, October 4, 1834, the daughter of a Baptist minister, Orson Spencer, and Catherine Curtis. While Aurelia was still a tot her father heard the Gospel

from his brother Daniel, and the following year—1842—the Spencer family left friends and comforts in New England to join the persecuted saints in Nauvoo, more than 1,000 miles to the west. The lashings of mob violence drove them out of Nauvoo four years later, and in bleak February they crossed the icy Mississippi and settled temporarily in Winter Quarters. It was frigid there. So biting cold, in fact, that Aurelia's mother died from exposure, leaving six children, the oldest of them 13 years of age. About the same time Elder Spencer was called to Britain to edit the *Millennial Star*. He left his motherless children in the care of a friend, and pushed eastward to answer the call of the Lord.

With her five brothers and sisters, Aurelia crossed the Plains to Salt Lake Valley in President Brigham Young's company in 1848. On the way they camped in the tent of a man named Andrew Cahoon, and there Aurelia met the young man who three years later became her husband. He was Thomas Rogers, a member of the Cahoon division in the company.



Primary Pageant in Salt Lake City, 1928

Ten thousand children united to participate.

Eventually Aurelia and her husband located in Farmington, a little settlement about twenty miles north of Salt Lake City. They faced a hard life there. In those days a mother not only looked after the household and children, but spun and wove all the clothes, manufactured their own soap and candles and did her share in the garden. In addition to all this sort of work, Sister Rogers set aside time enough to tend to her Church duties. Though she was the mother of 12 children, she held the position of secretary of Farmington Ward Relief Society for 22 consecutive years.

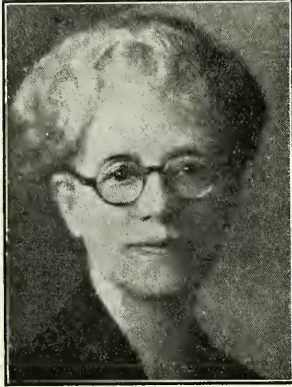
Aurelia Spencer Rogers was a frontier woman, but she was cultured and refined. And it was this quality of hers which set her to thinking one day during the hot, dry summer of 1878, when, incidentally, grasshoppers were menacing the crops. These thoughts focused themselves upon her mind: "How could children be refined when their playmates were careless? And what would the young girls do for gentle, painstaking, spiritually-minded husbands. The children should be taught to be better helps in the homes, to improve their manners, to learn everything that is good; they should also be taught the Gospel of Jesus Christ."

Why not teach the children these things in organized classes? Sister Rogers presented this idea to Eliza R. Snow, then general president of the Relief Society, when she visited in Farmington. Sister Snow took the plan back to the general authorities of the

Church, and she was subsequently asked to organize children's groups in the wards.

Sister Snow's first step was to return to Farmington and appoint Aurelia Spencer Rogers to preside over the Farmington "Primary Association." That was **August 11, 1878**—the beginning of this great children's organization. Two weeks later Sister Rogers called the first Primary meeting. One hundred girls and 115 boys between the ages of six and 14 years eagerly responded.

The Primary was not long an infant. Groups sprang up in wards throughout the Pioneer settlements. Besides lessons, children were taught to braid straw, do patch work, dry fruit, make trinkets of wood and raise produce. It was all fascinating to them. So rapid was the growth that two years after the first meeting in Farmington, President John Taylor deemed it necessary to create a central board. On June 19, 1880 Louie B. Felt, who had presided over the Eleventh Ward Primary in Salt Lake City, was named general superintendent of all Primaries, a position which she held for forty-five years. October 6, 1925 she was succeeded by May Anderson, who presides today. Too, Sister Anderson has served as editor of the *Children's Friend*, picture-generous organ of the Primary, since its inception in January, 1902. Primary thrives in 22 countries.



May Anderson

Today 100,000 children follow her leadership.

All Primary children have an interest in the Primary Children's Hospital in Salt Lake City. Infirm children of Primary age whose parents have not had the necessary funds for treatment are cared for there. Many are the Primary pageants that have been staged. Only last June a cast of 1,000 children delighted a Salt Lake Tabernacle audience, and in 1928 there were 10,000 participating in a function in University of Utah Stadium (see cut).

The realization of a Pioneer mother's dream continues to expand. It is touching an increasing number of tender hearts . . . building the foundation stones for that fundamental which a bilious world is groping so despairingly for today—character!

Other Anniversaries This Week

August 8, 1839—Apostles John Taylor and Wilford Woodruff, both of whom later became presidents of the Church, left Nauvoo, Illinois for missions to Great Britain. Both were ill and practically penniless at the time.

August 10, 1848—A Harvest Feast was celebrated in Salt Lake Valley by Mormon Pioneers, thanks being given to God for sending the gulls which had saved their crops from the crickets.—
WENDELL J. ASHTON.

GREATEST IN THIS AGE OF MIRACLES

(Concluded from page 500)

transform that cruel, ignoble, impure and dishonest person into an upright, gentle, pure, honest and dependable human soul.

Such transformations show the glory, the grandeur, the power and the mystery of the Gospel of Jesus Christ. It is this rebirth, it is this rebuilding, it is this reconstruction of lost and broken souls into upright and glorious men and women that is infinitely greater than anything else which this age of mechanical miracles can do.—(Adapted from a sermon delivered at the 106th annual general conference of the Church in the Salt Lake Tabernacle).

OF CURRENT INTEREST

Author of note (*The School That Everybody Wants*, etc.), Angelo Patri, has this to say about alcohol, in a recent Bell Syndicate article (1936) entitled "The Value of Temperance": "Don't drink, because you have everything that drink can give you now and without the price of suffering and sorrow that drinking is certain to exact sooner or later. Drink will spoil your colour, take away your appetite, lower your standards of behaviour, cheat you in selling all that is best in you for a cheap drink. . . Are you afraid your laugh will not be as merry, your enjoyment not as keen if you do not step things up with a couple of drinks? If you could hear your laugh, see your actions, stimulated by alcohol, you would be quite willing to hold fast to your own unstimulated self ever after."

Smoking is the subject of a recent radio syndicated talk by Dr. H. T. Plumb, electrical engineer and scientist, sponsored by the Youth Educational Association. Asserts Dr. Plumb: "Excessive use of tobacco leads to heart troubles, diseased lungs, eye defects, coughs and other serious difficulties. Beginners never intend to become excessive users. This is the insidious part. Also, the tobacco habit creates an appetite for other drugs, such as alcohol. It predisposes toward worse things. The worst injury may not be physical but personal, mental and moral, because smoking undermines politeness, courtesy and respect for others. It tends to develop selfishness, deceit, uncleanness and other bad habits."

Dietary for expectant and nursing mothers has been devised by experts from Great Britain, Austria, France, Italy, Scandinavia, Soviet Russia and published in a new report by the League of Nations (Report of the Physiological Bases of Nutrition). The report recognizes that the deficiencies in modern diets are usually with protective foods (foods rich in minerals and vitamins) rather than in more strictly energy-bearing foods (rich in calories). Among the protective foods are milk and milk products, eggs and glandular tissues, green-leaf vegetables, fruit, fat, fish and meat (muscle). Among the energy-bearing foods of little or no protective power are sugar, milled cereals and certain fats. The Report gives the following dietary scheme for expectant and nursing mothers:

Protective foods:

	Grammes	Calories
Milk	1,000	660
Meat (or fish or Poultry)	120	240
Eggs (one)	50	70
Cheese	30	125
Green vegetables	100	30
Potatoes	250	250
Legumes (beans)	10	35
Cod Liver Oil ...	3.5	30

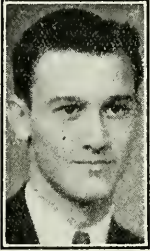
Supplementary energy-yielding foods:

Cereals — highly milled	250	1,000
Or whole grain ...	250	1,000
Fats as needed. Sugar as needed.		

Women generally outlive men in Great Britain, the recent report before Parliament by Sir Howard Kingsley Wood, Minister of Health, shows. An average woman can count on outliving an average man by between one and four years.

NEWS OF THE CHURCH IN THE WORLD

Olympic Games, the world's greatest pageant of youth, is now in full swing at massive, new Reich Sport Field near Berlin, whose 325 acres will accommodate more than half a million spectators. Coming from 53 nations, the flower of physical prowess competes in track and field, swimming, wrestling, boxing,



Dale Schofield
He speeds.

gymnastics, rowing and other sport events. Among the competitors at the Games is a Mormon boy from Brigham Young University at Provo, Utah—Dale Schofield, whose home is in Beaver, Utah. He is one of America's three representatives in the 400-metre hurdles event, winning the position over scores of collegiate hurdlers in the States. In the 1912 Games (the Olympics are held every four years) at Stockholm, Sweden, Alma Richards of Brigham Young University broke the existing Olympic record in the high jump event, with a leap of 6 feet 3.98 inches. Latter-day Saint missionaries coached Germany's 1936 Olympic basketball team (*Star*, Feb. 6).

Present at the annual July 24 Celebration in Salt Lake City (commemorating the entrance into Salt Lake Valley of the Mormon Pioneers on that date in 1847) was Mary Field Garner of Roy, Utah, who this year became 100 years of age (*Star*, Feb. 20). Sister Garner, who now has 465 descendants through five generations, was born February 1, 1836 in Stanley Hill, Herefordshire. With her parents, she emigrated to America as a tot. Sister Garner's parents, William Field and Mary Harding Field, were among the first converts in England. She recalls watching the Prophet Joseph Smith preach the Gospel to Red Indians, and describes him as an "exalted man." The centenarian remembers being

driven from Nauvoo by the mobs, of crossing the frozen Mississippi on bending ice and trudging across the Plains with an ox-cart when a 16-year-old girl. Sister Garner, who still does her own household work, says her greatest entertainment comes from the radio.

Salt Lake City and Utah is the theme of a travelogue being given by English-born Carveth Wells, renowned explorer and author. On a 10,000-mile lecture tour of America (July 20-Sept. 3). He is accompanied by Mr. Joe H. Thompson, director of Conoco (one of America's large petrol firms) Travel Bureau. A former instructor of civil engineering at London University and a native of Barnes, Surrey, Mr. Wells gave a personal broadcast in Salt Lake City over radio station KSL August 1, in the course of his tour.

Ranks of travelling elders in the British Mission have been augmented by another son of Ireland—the fourth Irish Latter-day Saint to answer the missionary call in 1936. He is Branch President Joseph W. Darling of Belfast Branch, who has commenced his



J. W. Darling
Answers call.

labours as a full-time travelling elder in Londonderry (Northern Ireland). Elder Darling is especially welcomed into the proselyting corps, since he is Mission M Men public speaking champion. Born in Belfast 29 years ago, Elder Darling was baptized into the Church May 17, 1930. He has presided over Belfast Branch for the past year. Other Irish missionaries (all of whom are labouring in England) are Elder Harold Pratt Mogerley and Sisters Laura Dimler and Gertrude Horlacher. As do all Mormon missionaries, Elder Darling contributes his services to the Church at his own expense, with no stipend.

FROM THE MISSION FIELD

Arrivals—Arriving on the s.s. *Washington* July 22, new elders were assigned to the following districts: Elders Edmund M. Evans (Salt Lake City, Utah), London; Wendell C. Fowler (San Francisco, California), Irish; A. Burt Ked-dington (Salt Lake City), Millennial Chorus; Parry D. Sorensen (Salt Lake City, Utah), Birmingham; Grant E. Blanch (Ogden, Utah), and George D. Bryson (Salt Lake City, Utah), New-

castle. Elder Joseph W. Darling (Belfast, Ireland) was set apart for missionary work by President Joseph F. Merrill July 21, and begins his labours in Irish District as a full time missionary (see page 510).

Appoint-ments—Supervising elders appointed August 1 were Elders Leland W. Thomas, Hull District; Melvin M. Richards, Leeds District, and James Gardner, Norwich District. Elder J. Sterling Astin was named president of the Millennial Chorus.

Releases—The following elders were honourably released August 1: John P. Gleave, who has laboured in Scottish, Newcastle and Hull districts (supervising elder of the latter); Rex A. Skidmore, who has laboured in London District, British Mission Office and Norwich District (supervising elder), and Claudius E. Stevenson, who has laboured

in Nottingham, Portsmouth, London and Norwich districts, to return to their Salt Lake City, Utah homes, and Ervin M. Skousen, who has laboured in London and Leeds districts (supervising elder of the latter, to return to his San Bernardino, California home.

Doings in the Districts: Manchester—Elders Vernon A. Cooley and Franklin W. Gunnell will give

a lantern lecture on Mormonism before Levenshulme T. C. H. Club Monday, August 10, as a result of a programme of music and speech presented before the club by Manchester District elders Monday, July 20. Talks were given by Elder Richard S. Tanner ("The Apostasy and Restoration") Elder Cooley ("The First Article of Our Faith"), and Elder

Strands of Jewels

"CONSISTENCY is a jewel" is an old English proverb. The Sunday School record of Sister Eva Williams of Eastwood branch of Nottingham District forms a whole strand of jewels.



Eva Williams
Never misses.

Though she is but 15 years of age, Eva has not missed a single Latter-day Saint Sunday School session in eight continuous years. The daughter of Brother Frederick James Williams and Sister Lillian A. Hill, Eva is also one of the youngest Sabbath School teachers in the Mission. She was recently appointed to instruct the Church History department. Eva's great desire: "I hope I can keep it up another eight years!"

Gunnell ("The Church Security Project"). The missionary chorus sang six hymns.

Old folks were honoured by M Men and Gleaners in Oldham Branch hall Thursday, July 23. A programme of speech and song was presented and community songs were sung around an artificial camp fire. A Mormon Pioneer theme prevailed. This is the first reported Old Folks' Day in the Mission.

A Manchester District Pioneer Day celebration was held at Heaton Park, Manchester, Saturday, July

25. Sports were held in the afternoon, followed by "tea" and a Pioneer programme in the evening.

Relief Society conference was conducted in Oldham Branch Chapel Sunday, July 26, by President Elizabeth Pearce. Sister Sarah Kershaw conducted a health catechism and District Supervisor Florence Allsop spoke.

Hull—Grimsby Branch Relief Society enjoyed an outing and "tea" at the Waltham home of Sister Mary A. Thorp Thursday, July 9.

A Relief Society social was held in Hull Branch hall Monday, July 13. President Amelia Ransom was in charge.

James F. Walker and Bernard Lane were baptized by Supervising Elder John P. Gleave and confirmed by Elder Gleave and Elder Lee S. Manwill, respectively, at services in Hull Branch Chapel Sunday, July 19. District President Joseph Walker conducted the proceedings.

Bristol—Elders Douglas L. Anderson, J. Glen Burdett and Ferrell K. Walker have given several discourses on Mormonism before the Bristol British Legion and Adult School recently.

An outing at Weston-Super-Mare was enjoyed by Bristol saints and friends Saturday, July 4. Games, singing and bathing contributed to a happy time.

The River Avon was scene of Bris-

tol District baptisms Sunday, July 12. Emma Harcombe was baptized by Supervising Elder Douglas L. Anderson and Robert Millard was baptized by District President Herbert S. Millard (his father). Elder Ferrell K. Walker confirmed Sister Harcombe, and Brother Henry E. Neale, Brother Millard at Bristol Branch hall in the evening. Guest speaker was Sister Catherine L. M. Horner, Mission Y. W. M. I. A. president, who has been vacationing in Somerset.

Liverpool—A sight-seeing excursion to Preston docks was enjoyed by Preston Branch members Wednesday, July 15. Sisters Ruth Elise Mace and Gertrude Horlacher, lady missionaries, were special guests.

Leeds—Honouring Supervising Elder Ervin M. Skousen, who departs soon for his San Bernardino, California home, a Bradford Branch social was held in Westgate Hall Tuesday, July 21. Elder Skousen was presented with a farewell gift as a token of respect and remembrance of branch members.

General—After a thorough investigation by the Mission Y. M. M. I. A. Board, revision of points awarded in the 880-yard relay of the Mission track and field meet at Kidderminster (*Star*, June 11) was made: Irish, 10; Leeds, 7; Welsh, 3. The final tabulation reads: Leeds, 33; Irish, 14; Birmingham, 13; Welsh, 13, and Sheffield, 11.

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